the Alliance Weekly

APRIL 25, 1956

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OF RELIGION

BUDDHIST PRIESTS, LAOS (page 15)

In this issue

Let's Cultivate Simplicity and Solitude

By A. W. Tozer

The Editorial Voice

AMEN! SAY WE

A local newspaper is conducting a poll to ascertain the Canadian "man of the year." Readers are asked to submit their nominations together with reasons why their candidate qualifies for this honor. One person wrote to the paper and suggested that a certain clergyman deserved the title for ". . . listening to him for twenty-eight years I have never heard him say one word which would offend." We do not know anything about the gentleman who was thus described and so perhaps his admirer's observations are not true of him. We devoutly hope that it is not true that for twenty-eight years his utterances have been so devoid of content that no one could be offended.

As we read of this unoffensive preacher, we were amused and disturbed. Amusement was aroused at the naïveté of the good man who made the nomination on such a basis. On the other hand, we were disturbed at the thought that the concept of the ministry has so fallen that the one great qualification for a prophet is that he offends no one! The day that any preacher reaches the point where the avoidance of offense is his sole aim, his usefulness has ceased. The preaching and application of the gospel will always cause offense and in a measure that offense will be attributed to the faithful messenger.—*From the* Gospel Witness and Protestant Advocate (Toronto).

●

PERPETUAL SACRIFICE OR PERPETUAL EFFICACY?

In a friendly conversation with a Catholic priest I learned from the lips of this appointed spokesman of the Roman Church the philosophy of the Mass.

He started with the blood offering of Abel and traced the practice of propitiatory sacrifice down through the Scriptures to the cross. "There must always be a sacrifice," he said, "and in the Mass the sacrifice is repeated each time the bread and wine are consecrated on the altar. At each celebration of the Mass the sacrifice of Christ is repeated."

If the Mass rests upon the notion of the perpetual sacrifice then its foundation is only sand, for the New Testament is very clear that Christ's sacrifice is a once-for-all act and can never be repeated. Whatever tradition and dogma may say, thus saith the Lord. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God (Heb. 10:10-12).

And if that is not plain enough the inspired writer further says, "For by one offering he hath perfected for ever them that are sanctified" (verse 14); and, "Now where remission of these is, there is no more offering for sin" (verse 18).

The teaching of the New Testament is not that there is a perpetual sacrifice, but that *there is one sacrifice of perpetual efficacy.* The thought that Christ's sacrifice needs to be repeated is obnoxious to the spirit of Biblical theology and an affront to the tears and sweat and blood and death of the Lamb of God.

Obviously our Catholic friends are in serious error here, and the kind thing is not that we in the name of tolerance smile away their error, but that we point it out and try to correct it.

●

WE'LL GIVE YOU THREE GUESSES

Forty years ago Professor John Wright Buckham wrote the following about what he called Christian Science New Thought Mysticism:

"Moreover, the Christian Science—New Thought Mysticism is deficient because of its moral incompetence and one-sidedness. It deliberately chooses to see but one side of life. 'To see life steadily and see it whole' is no part of its desire. It closes its eyes to the dark side of life. This is far better than to make too much of the dark side. But Christianity is braver and broader than this, and dares to look fearlessly and deeply into life as it is, through the eyes of the Christ. Its deceptive rose coloring of life gives to this entire movement an atmosphere of unreality and dilettanteism which removes it from the stern arena of life as it is, and makes of it a parlor philosophy. Not so did the greater mystics look upon life. The optimism of Augustine and St. Francis, Luther and Wesley, George Fox and John Tauler was of another sort than this. Human evil and sin cannot be driven from life by thinking them away. They must be lived and suffered out of existence. That is a truth that lies close to the heart of Christianity, and its symbol is the cross."

These words describe so accurately the teachings of a certain celebrated minister of our own times that they could easily have been written about him. We'll give you three guesses. Who is it?

●

OMAHA ON CENTRAL STANDARD TIME

The first meeting of the 1956 General Council will convene at 7:30 P. M. on May 16 in the Gospel Tabernacle, Omaha, Nebraska. The speaker will be Rev. Nathan Bailey, Vice-President. Many delegates will also want to attend the Sunday school conference at 1:30 P. M. Omaha is on Central Standard Time.

Science has provided men with certain material comforts, but what was intended to be a blessing has become a positive curse

Let's Cultivate Simplicity and Solitude

By A. W. TOZER

'E Christians must simplify our
s or lose untold treasures on earth
l in eternity.

Modern civilization is so complex
to make the devotional life all
: impossible. It wears us out by
ltiplying distractions and beats
down by destroying our solitude,
ere otherwise we might drink and
ew our strength before going out
face the world again.

The thoughtful soul to solitude
res," said the poet of other and
eter times, but where is the
tude to which we can retire
ay? Science, which has pro-
ed men with certain material
nforts, has robbed them of their
ls by surrounding them with a
ld hostile to their existence.
mmune with your own heart
n your bed and be still" is a wise
l healing counsel, but how can
e followed in this day of the
vspaper, the telephone, the radio
l the television? These modern
things, like pet tiger cubs, have
wn so large and dangerous that
y threaten to devour us all. What
s intended to be a blessing has
ome a positive curse. No spot is
v safe from the world's intrusion.
ne way the civilized world de-
ys men is by preventing them
n thinking their own thoughts.
r "vastly improved methods of
mmunication" of which the short-
ted boast so loudly now enable
ew men in strategic centers to
l into millions of minds alien
ught stuff, ready-made and pre-
ested. A little effortless assimila-
n of these borrowed ideas and the
rage man has done all the think-
he will or can do. This subtle
inwashing goes on day after day
l year after year to the eternal injury of the populace—a populace, incidentally, which is willing to pay big money to have the job done, the reason being, I suppose, that it relieves them of the arduous and often frightening task of reaching independent decisions for which they must take responsibility.

There was a time, not too long ago, when a man's home was his castle, a sure retreat to which he might return for quietness and solitude. There "the rains of heaven may blow in, but the king himself cannot enter without permission," said the proud British, and made good on their boast. That was home indeed. It was of such a sacred place the poet sang:

Good-bye, proud world! I'm going home:
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
. . . . . .
But now, proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone,—
. . . . . .
And vulgar feet have never trod
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

Such ideas as the poet expresses could hardly have occurred to him had he been a victim of our twentieth century "progress." With less beauty but more truth the average American might now say as he alights at the familiar corner,

Good-bye, old bus, I'm going home,
To the recorded crooner's sexy moan;
Where the only sight of bush or tree
Is in a wild West show on my new TV.
Where salesmen and clowns shout all day long,
And the apartment's filled with a noisy throng,
And dancers and night-club stars make free
Where God and worship used to be.

While it is scarcely within the scope of the present piece, I cannot refrain from remarking that the most ominous sign of the coming destruction of our country is the passing of the American home. Americans live no longer in homes, but in theaters. The members of many families hardly know each other, and the face of Arthur Godfrey is to many wives much more familiar than that of their own husbands. Let no one smile. Rather should we weep at the portent. It will do no good to wrap ourselves in the Stars and Stripes for protection. No nation can long endure whose people have sold themselves for bread and circuses. Our fathers sleep soundly, and the harsh bedlam of commercialized noise that engulfs us like something from Dante's *Inferno* cannot disturb their slumber. They left us a goodly heritage. To preserve that heritage we must have a national character as strong as was theirs. And this can be developed only in the Christian home.

The need for solitude and quietness was never greater than it is today. What the world will do about it is their problem. Apparently the masses want it the way it is and the

majority of Christians are so completely conformed to this present age that they, too, want things the way they are. They may be annoyed a bit by the clamor and by the goldfish bowl existence they live, but apparently they are not annoyed enough to do anything about it. However, there are a few of God's children who have had enough. They want to relearn the ways of solitude and simplicity and gain the infinite riches of the interior life. They want to discover the blessedness of what Dr. Max Reich called "spiritual aloneness." To such I offer a brief paragraph of counsel.

Retire from the world each day to some private spot, even if it be only the bedroom (for a while I retreated to the furnace room for want of a better place). Stay in the secret place till the surrounding noises begin to fade out of your heart and a sense of God's presence envelops you. Deliberately *tune out* the unpleasant sounds and come out of your closet determined not to hear them. Listen for the inward Voice till you learn to recognize it. Stop trying to compete with others. Give yourself to God and then be what and who you are without regard to what others think. Reduce your interests to a few. Don't try to know what will be of no service to you. Avoid the "digest" type of mind—short bits of unrelated facts, cute stories and bright sayings. Learn to pray inwardly every moment. After a while you can do this even while you work. Practice candor, childlike honesty, humility. Pray for a single eye. Read less, but read more of what is important to your inner life. Never let your mind remain scattered for very long. Call home your roving thoughts. Gaze on Christ with the eyes of your soul. Practice spiritual concentration.

All the above is contingent upon a right relation to God through Christ and daily meditation on the Scriptures. Lacking these, nothing will help us; granted these, the discipline recommended will go far to neutralize the evil effects of externalism and to make us acquainted with God and our own souls.

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 18, 1956, at 1:30 P. M., in the Gospel Tabernacle, Omaha, Nebraska, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

A Divine Inheritance

There is a quaint story told of a rich man who lost his only son, a after his own death his will could n be found. After searching vainly, t state attorney took up the case a ordered his property sold and estate settled. On the day of auction, a poor old woman who h once nursed the only child of deceased begged the auctioneer let her buy the picture of the b She had only a shilling, but as one seemed to care for the pict it was knocked down to her. went home happy over the possess of the portrait of the loved child.

One day, when repairing the ba of the picture, she found a le document inside the wooden ba She hurried to the lawyer and livered it up with much conce After he had glanced at it, he sa "You have certainly made a gr find. This is the old man's will, a in it he has left all his property anybody who loved his boy w enough to buy his picture."

The old woman had not only picture of the boy she loved, with it the whole inheritance. D friends, God, too, has left a will which all His fortune becomes inheritance of those and only th who love the Lord Jesus Christ w enough to make Him their o —A. B. SIMPSON.

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The Divine Majesty

Eternal Power, whose high abode
Becomes the grandeur of a God:
Infinite lengths beyond the bounds
Where stars revolve their little rounds:

Lord, what shall earth and ashes do?
We would adore our Maker too;
From sin and dust to Thee we cry,
The Great, the Holy, and the High.

Earth, from afar, hath heard Thy fame,
And worms have learned to lisp Thy name;
But oh! the glories of Thy mind
Leave all our soaring thoughts behind.

God is in heaven, and men below:
Be short our tunes; our words be few:
A solemn reverence checks our songs,
And praise sits silent on our tongues.

—ISAAC WATTS.

Moments with the Bible

The Christian's Health Book

First Timothy

By DR. HARRY L. TURNER

HAS been suggested that the key his epistle is found in the fifteenth se of chapter 3: "That thou may- know how thou oughtest to be- e thyself in the house of God, ich is the church of the living d." In this connection it is help- to remember the one word pecul- to this epistle, the word "sound." e word in the original means althy."

The word church used in the key se refers to the visible collectivity believers on earth at any one time. ncludes both the local church and grouping of churches, such as the rches in Asia. Paul knew that rtyrdom for Christ was soon to be privilege. Therefore, he had care- ly trained his son in the faith, nothy, to be his successor. To nothy, Paul committed in written m important church matters. By tue of being inspired by God, se messages were also for all the rches and their leaders for all time come.

This first epistle to Timothy, which to do mainly with church organ- tion, reads like a strange report something afar off, so far have we parted today from the original pat- n.

THE LEADER. The matter of leader- p is of great importance in any rch organization. To this Paul e special attention. Jesus Christ the Head of the Church calls and ces men to be His representatives nd over the church. What a man is more important than what he ches and does. Hence, Paul's first nction concerns the *character* of d's appointed leader.

1. He must have authority be- stowed by God (1: 1, "by the com- mandment").

2. He must be "in the faith" (v. 2).

3. He must learn to be obedient to his superiors (v. 3).

4. He must know the doctrines and defend them (v. 3, "teach no other doctrine").

5. He must practice wholesome doctrines in his life and ministry (v. 4, "godly edifying").

6. Above everything else he must be a man of love (v. 5, "charity out of a pure heart").

7. He must follow a straight course and avoid the detours and side paths that can ruin a life (vv. 6, 7, "have turned aside").

8. He must be honest in the use and application of the Scripture (vv. 8-11, "use it lawfully").

9. He must ever exalt Jesus Christ above everyone and everything (vv. 12-14, "our Lord, who hath enabled me").

10. He must never parade a holier-than-thou attitude (v. 15, "sinners; of whom I am chief").

11. He must remember his greatest responsibility is to be a pattern of his God through Jesus Christ (vv. 16, 17, "for a pattern").

12. He must have the courage to say who shall be received into the fellowship and who shall be expelled (vv. 18-20, "war a good warfare").

THE PROGRAM. The apostolic church services were much simpler than those of today.

1. Public prayers occupied a prominent place (2:1, "first of all").

2. Prayers were wider in scope than many today (v. 1, "for all men").

3. Men were the leaders in all spiritual exercises (v. 8).

4. Women held an important place in the testimony by their dress and speech (vv. 9-12).

THE ELDERS AND DEACONS. Certain essentials, quite simple, entered into the church organization. While time may justify additions, it never justifies violations of these first principles.

1. Their qualifications and duties (chapters 3 and 4, "must have a good report").

2. Their privileges (5: 17-21).

THE ADMINISTRATION. Circumstances might alter the details but the principle laid down in chapter five is basic for all time in all churches:

1. The elder saints were to be respected (5:1, "rebuke not an elder").

2. The younger saints were not to be despised (v. 1).

3. The care of the needy and the poor: *a.* Children should care for their aged poor (v. 4). *b.* Widows who are an honor to Christ and the church and who are destitute should be cared for by the church (vv. 5-8). *c.* Widows of age, experience and outstanding qualities are to be used in church work (5:9, 10). *d.* Younger widows are the subject of special advice (5:11-16).

FELLOWSHIP. Chapter six has some interesting observations:

1. To employees and employers (vv. 1, 2). In the church all are equal, but all are not equal in business relationship.

2. Disturbers of the peace should be disciplined (vv. 3-5).

3. Covetousness must be watched (vv. 8-10). Many a church is ruined by riches!

4. Paul ends, as he begins, with words of admonition to the leaders of the church (vv. 11-21). A tremendous responsibility rests upon the man of God!

Quotes from Our Contemporaries

In *The Herald of His Coming* LEONARD RAVENHILL makes a comparison of modern evangelism and true revival:

"With all charity I say that I feel evangelism as we know it today is nearly at the end of the road. Where, oh, where, is revival? Who will sow in tears that he, or others, may reap in joy? Who will wed his soul to grief? Who will hide in the prayer closet and travail until revival is brought to birth?"

The Doctrine of the Holy Spirit in These Times

—IV—

By CHESTER E. TULGA, D.D.

THE true nature of the Christian cannot be known apart from the Biblical teachings concerning the person and work of the Holy Spirit. Sinners do not become Christians through an evolutionary process or the influence of a Christian environment, or a series of religious instructions or a succession of moral improvements. The natural man never evolves into the spiritual man any more than a dead man evolves into a living man. The natural man never becomes a spiritual man by membership in an earthly society. The natural man does not become a spiritual man by the easy "believism" prevalent in evangelical circles by which he gets assurance without regeneration. Many would substitute the "I believe" of acceptance for the "I know" of Christian experience.

Jesus said to Nicodemus, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). What Jesus says is quite disturbing. It is essentially radical in nature. The intellectuals rarely accept it, for pride of intellect is seldom capable of a deep sense of sin. Intellectuals instinctively dislike the idea of a new birth, for it indicts what they are already. Furthermore, they find it difficult to accept the teaching that men and women of culture, scientific insight, artistic appreciation and humanitarian impulses need to be born again or God will not accept them. They cling to the idea of their worth before God, which the Scriptures reject. The nontheological evangelicalism of our day has watered down conversion so that it seldom has the marks of radical regeneration. The message of the New Testament is that men in Christ are new creatures, not simply religious men with a new point of view.

When God's Spirit enters a life something remarkable and decisive takes place. Men become different. The immediate result is a deep peace and a sense of joy. The Holy Spirit reveals Christ to the soul. The Holy Spirit opens the eyes and enlightens the understanding, giving power to perceive spiritual things, and produces a deep sense of fellowship with Christ.

The standard of conversion is too low in our day, for the work of the Holy Spirit in the salvation of a soul is minimized and human commitment is emphasized. It is significant that in another day men talked of "conversions" but now the word is "decisions." Repentance in our day is often a cheap and easy thing and sometimes merely formal, for the conviction of sin by the Holy Spirit has not produced it. Regeneration in our thinking is not the radical regeneration taught in the New Testament but a shallow regeneration that leaves the human ego on the throne and the ties with the world unbroken, that leaves the ambitions of the human self intact or taking the more objectionable form of clothing selfish ambition with religion and speaking in tones of piety. The easy "believism" practiced today by many pastors and evangelists anxious to achieve statistical success for promoting their ambitions is common. A nontheological evangelicalism has watered down the great doctrines of salvation to minimize the antagonism to the rugged New Testament gospel found in the human heart. Th famous book, *How to Win Friend and Influence People,* has been ac cepted as a working substitute fo the mighty conviction of the Hol Spirit which draws men to Christ.

The Biblical doctrine of the perso and work of the Holy Spirit is nece sary to a proper understanding o conviction, repentance, regeneratio conversion, the witness of the Spir and that assurance of both the Wor and the Spirit which is the only a surance that satisfies the heart.

The doctrine of the Holy Spirit set forth in the Scriptures is esse tial to a correct understanding of th nature of the Word of God and i proper interpretation. Liberalis and neo-orthodoxy refuses the Bibl cal teachings concerning the inspir tion and authority of the Scriptur as Spirit-guided and authoritativ Historical criticism ("higher criti cism") treats the Biblical records human documents, containing bo the spiritual insights of their autho and their illusions, delusions and i accuracies.

If one rejects the full teachings the Scriptures concerning the perso and work of the Holy Spirit and r duces Him to, or treats Him as, on a religious influence, then obvious He could not have inspired the Scri tures in an authoritative sense. Fu inspiration and authority rests n simply upon the claims and crede tials of the Scriptures but ultimate on the truth that the Holy Spirit a sovereign, intelligent Person, ab to do the things attributed to Him t the Biblical writers. The Holy Spi is a sovereign Person, producin

(Continued on page

The Religious Caravan

DAVID R. ENLOW, News Editor

T HOME

ptist laymen make goodwill tour: Fifty-one Southern ptist laymen from thirteen states took a two-week usinessman's goodwill tour" of Mexico in auto caravans at left March 17 from two Texas cities and Nogales, iz. Purpose of the trip was to help promote goodwill tween the United States and Mexico. The men paid eir own expenses. Several of them were invited to eak before Mexican civic and professional groups.

●

erging Lutherans agree on headquarters: Repreatatives of three Lutheran denominations planning merge in 1960 as The American Lutheran Church proved Minneapolis as its headquarters city. The action as taken at a meeting in Chicago of the Joint nion Committee of the merging bodies—the American utheran Church, the Evangelical Lutheran Church and e United Evangelical Lutheran Church.

BROAD

hurchmen told Soviet permits Sunday schools: A nited States deputation was told in Moscow that the viet Government was permitting Sunday schools for e first time. The nine American church officials, on a it sponsored by the National Council of Churches, o were told that Soviet regime is permitting clergyen to provide religious instruction of children in homes.

●

oreign churchmen attend China Protestant meeting: A eeting of Protestant leaders on the mainland of China as attended by two officials of foreign churches for e first time since the Communists seized control of the untry. They are Lutheran Bishop Rajah B. Manikam, dely-known Indian Christian leader, and Rev. Gustav ystrom, a pastor of the Mission Covenant Church in veden. The Peking Radio reported that Bishop Manim and Mr. Nystrom were both in Peking on the vitation of Dr. Y. T. Wu, chairman of the Church of rist of China, and Rev. Marcus Cheng, president the Chungking Theological Seminary.

●

uropean Protestant churches form new group: Formaon of a Working Committee of Protestant Churches Europe that will include church bodies on both sides the Iron Curtain was agreed upon by European otestant leaders at a conference in Wuppertal, Germany. Its aim is to achieve "closer coöperation on theological, cultural, social and political tasks." Participants in the conference included Christian Fellowship leaders from Belgium, the Netherlands, France, Germany, Czechoslovakia, Great Britain and the Scandinavian countries.

●

German church leaders still held by Communists: Thirty-four Evangelical pastors and church workers are still being held by Communist authorities in East Germany, it was announced in Berlin. They said prayers for them are being offered in Protestant churches throughout the country during Sunday services. While some of the arrests date back to 1947, the majority of those detained were imprisoned during the 1953 antichurch campaign.

●

GEM sends missionaries to Finland: Approval to send workers to the nation of Finland has been voted by the Board of Trustees of the Greater Europe Mission, confirming action taken by the European Field Council, Home Director Noel O. Lyons reports. Two couples, the Enoz Zimmermans and the Paul S. Gullans, are expected to enter this field adjacent to the Iron Curtain within the next few months.

●

Scripture sales jump in Japan: Sales of Bibles, New Testaments and Scripture portions in Japan last year totaled 1,872,313—an increase of 550,000 over 1954, the Japan Bible Society reported in Tokyo. The biggest increase was in the sale of Bible portions—from 860,970 in 1954 to 1,307,221 last year. But sales of complete Bibles more than doubled, jumping from 41,008 in 1954 to 89,016 in 1955. New Testament sales rose from 415,909 to 473,042.

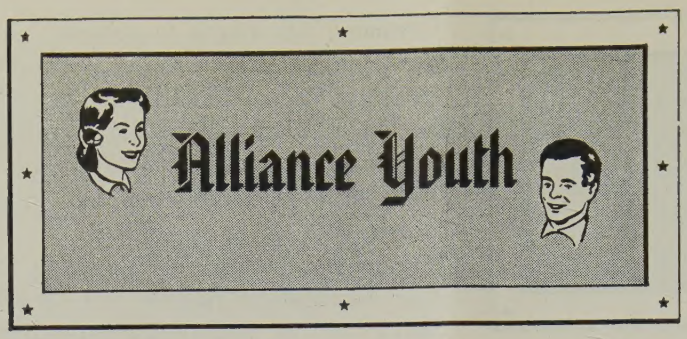
THE PRESS

Publish New Testament in Portuguese Braille: Publication of the entire New Testament in Portuguese Braille for the first time was announced in New York by the American Bible Society. The publication is in seven large volumes. A number of copies were sent immediately to Brazil, according to S. Ruth Barrett, secretary of work for the blind. Braille Scriptures in forty-one languages previously have been produced by the Society.

PEOPLE SAY

Dr. Paul Calvin Payne, of Philadelphia, general secretary of the board of Christian education, Presbyterian Church in the U.S.A.: "The church today is paralyzed at the moment of its supreme opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy to us. We haven't dared face our congregations with a hard gospel. Consequently, we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who change the world are attracted, not repelled, by the call to hardship and courage."

Rev. R. E. Cutbirth
Editor



The blessing of

Memorizing God's Word

By REV. WESLEY L. GUSTAFSON

Memorizing Scripture is not the panacea for all of our spiritual ills. However, for the Christian it is of tremendous value to know passages of Scripture by heart and to be able to find them immediately. There are very real helps to one's own spiritual life also. Any one who seeks to do any witnessing will find that knowing Scripture by heart is an essential.

Scripture memorizing has helped me in many ways. Many portions keep me from sin because the clear concepts of God's Word are right there where I face temptation. I don't have to go to the Bible later to find out whether I have done right or wrong, because the message of the Bible is right in my heart. Often when I face difficulties, portions are recalled and courage is given right on the spot. When speaking, most unusual verses are suggested by the Holy Spirit which give the "Thus saith the Lord" conviction. There are many instances when I need direction from God at a particular moment and, because at some time in the past I memorized certain Scripture, that direction is given instantly.

Not the least of all is that sense of pleasing my Lord because I know He wants me to have His Word in my heart.

Many have asked me what verses I would suggest they memorize. There is absolutely no substitute for the memorizing of Scriptures that have become real to you. This is the source of the major portion of those that I memorize. The verse that God used to bring real conviction or assurance to me is the one that will be most effective to use with others—generally. Simply to acquire a list of verses from someone else and commit them to memory often becomes a burden. But there are basic texts that are usable for everyone. Before we memorize any of them, we should examine the context so that we will have the sense. Otherwise the meaning of the portion is likely to be partly lost or even mistaken. Two of the finest sources for a list of basic texts that I know are the Inter-Varsity Christian Fellowship and the Navigators, Inc. The IVCF, 1444 North Astor St., Chicago, Illinois, has a twenty-four-page booklet entitled *Some Basic Texts*. These cover the following subjects: Holy Scripture, God, The Trinity, Man and Sin, Salvation, Jesus Christ, The Work of the Holy Spirit, Practical Christian Living. There are a few notes of explanation that help in better understanding them.

The Navigators, of Colorado Springs, Colorado, has the topical memory system including verses on: The Wheel (basic Christian requirements), The Gospel, Promised Blessings, Challenge, Resources, Expected Fruit. There are several verses under each list dealing with various aspects of the subject.

I keep a list of verses that I would like to memorize when I have the time, as this list grows faster than I memorize. There may be times when no new verses come to one's attention for a period and then I can fall back on my reserve supply and always be moving ahead.

Perhaps the most common complaint that I have heard and that I have experienced is that it is difficult to retain what one memorizes. have had to organize my memor work in order not to get overly dis couraged. The methods I find mos helpful are: 1. Regularly revie verses until they become a part o me. 2. Occasionally review thos that have become a part of me. Yearly review of those that I u more than others. 4. The use God's Word every time I have a opportunity and still not use it f the purpose of showing that I kno a few Scripture verses. 5. I carry packet of Scripture cards with m so that I can make good use of spar moments for refreshing my memor and gaining new verses. 6. Alway repeat the reference before an after the verse.

I have a little leather packet whic I purchased years ago from th Navigators and I keep my card —2¾" by 1¾"—in the packet, and als in a file box, which became neces sary as more verses were memorized

There is a variety of methods tha one can use for memorization. On is better for some than another migh be. But whatever the method is, th aim is that Scripture should in creasingly control our thoughts an actions and that our presentation o the Good News shall be reall scriptural.—*Condensed and revise from* THE EVANGELICAL BEACON AN EVANGELIST.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

"EXTRA! EXTRA!"

Here's news that's worth reading: th registration fee for each program sub mitted to the Contest has been re moved. Send in as many programs a you desire. Your Youth Committe of the Home Department sincerely be lieves that there is a wealth of goo program material in our youth fellow ships. We feel this so strongly tha we are prepared to make every effo to obtain it. This step is taken to en courage all of you to get busy and sen in your programs. Your contributio of program material to the Contest wi add much to the spirit and progress o your national youth program.

Remember, the Contest ends May 31

Our goal: 500 AYF programs

Why Not an Abundant Harvest?

By REV. R. M. CHRISMAN

In busy occupation with the work of the Lord our gradual deviation from the divine pattern goes unnoticed. But examined in the light of the Holy Spirit's revealed purpose, the accomplishments in which we took a bit of pride suddenly appear woefully off the track.

Pressing administrative responsibilities of a chairman's office in any of the mission fields leave little time or inclination for such heart-searching examination as produced this stirring introduction to the chairman's report before the missionaries as they met in conference on the Thailand field.

In the true spirit of prophecy this message does not avoid actualities because they are unpleasant. Neither does it dwell in morbid despair upon failures. With incisive directness it seeks to analyze honestly the factors involved and inspire confidence that there is access to the fullness of blessing with which God is ready to meet those who are content with nothing short of His best.

MISSIONARY work in Thailand was reopened in April, 1946, ten years ago. What has been accomplished since that time is not small. I do not wish to minimize it. But I cannot help feeling that there might have been more fruit to the glory of the Lord.

At this conference may we all reexamine ourselves. Guided by the Word and illuminated by the Holy Spirit, let us earnestly seek to attain that basis upon which God can work more effectively in our midst. The time left us may be shorter than we think. What has prevented the harvest from being more abundant? When the answer to this question becomes clear to us and our concern deepens, we can look for something far better than any of us have yet seen in Thailand.

As I have been searching the Word and my own heart to discover the reason for the comparatively meager results of the past, God has spoken to me. Three things stand out as being not as they should have been:

The first thing laid upon my heart is the great gap between the type of ministry we are having and the type of ministry which was characteristic of the Early Church. This is a fact in my own ministry which God has not permitted me to look upon with indifference or with complacency.

Missionary ministry in the Early Church was accompanied by signs and wonders. People by the multitudes experienced miracles in salvation, in healing, in release from demon possession and in the outpouring of the Holy Spirit upon believers. This was the general, the normal, the usual pattern. The ministry of the apostles produced amazement; people marveled, they were pricked or they were cut to the heart. Unbearable conviction came upon many of them. Fear gripped their hearts. These early missionaries were spoken of as those that "turned the world upside down." And, according to the record, "they . . . *so*

The Thailand Mission Conference

spake, that a great multitude . . . believed." And it was also written, "The hand of the Lord was with them: and a great number believed, and turned unto the Lord."

Is it not true that there is far too great a gap between the ministries recorded in the Book of Acts and our experience today? Does this not matter to us as a conference? God's power, God's manifestations are limited by ourselves. It is not a question of "Where is the God of Elijah?" but "Where are God's Elijahs today?"

Secondly, there is too great a gap between the anointing of God, the baptism of the Holy Spirit experienced by the Early Church witnesses, and His power upon His witnesses in Thailand today. It is certain that we cannot have the fruits without the roots, as Dr. Tozer has written. We cannot see the Early Church results in Thailand without the Early Church enduement. Have we been trying to produce fruits while neglecting the roots? At this conference may we be determined to possess the roots that will produce an abundance of fruits. We cannot lead our national brethren into the Spirit-filled life and ministry unless the experience has been personal to us and demonstrated before them in a manner which they can see.

As our brother, Bernard King, pressed home to us on the closing day of our conference two years ago, there is "an unction from the Holy One." That unction is available for each of us today and is replenishable for all the needs and opportunities of 1956.

The third thing that has been impressed upon me is the great gap which exists between missionaries and our national brethren. In our Saviour's prayer of intercession for us there are five petitions for the unity of all who believe on Him, and twice He repeated the reason for His petition: "that the world may believe that thou hast sent me."

Let us each look to the Lord and pray that He will reveal to us whether we are contributing all that we should to foster oneness in the Lord among the brethren, both nationals and missionaries. Andrew Murray said, "Our love to God will be measured by our everyday intercourse with men and the love it displays. Our love to God will be found to be a delusion except as its truth is proved in standing the test of daily life with our fellow men."

What is causing the gap? God's answer to my own heart is summed up in one word: *"self"*—my "self" and His "Self." If we so will, the problem of my "self" can be solved completely and when it is, the problem of His "Self" will likewise be solved.

These seem to me the matters of major importance as we take up the business of this conference. These are the questions which are vital to the salvation of men and to the planting of indigenous churches.

The Holy Spirit

(Continued from page 6)

through human instruments the authoritative Holy Scriptures, not a divine influence merely prompting the minds of men.

The Holy Spirit is the real author of the thoughts and words of the Scriptures. The Holy Spirit used human language to express Himself. He did not dictate the words, but certainly guided the writers in their choice of words, using their own individualities and style. The writers were fallible men, but under the guidance of the Holy Spirit were infallible interpreters and bearers of the Word of God. They shared the delusions of their times, as all men do, but under the Spirit of God they rose above these common ailments of men and transcended them, giving to us the authoritative Word of God. The Biblical writers knew nothing of the liberal and neo-orthodox view which does not accept the words of the Scriptures as final authority. The Biblical writers knew nothing of the neo-orthodox view whereby Christ is the Word of God, while the words He spoke can be rejected. The rejection of the full teachings of the Word of God concerning the Holy Spirit exposes men to every variety of error, as the history of religion bears melancholy witness.

How misleading is the liberal neo-orthodox view of the Scriptures by which the eternal Word expresses itself in human speech which is always a mixture of truth and error, whereby the "Word of God" is incapable of verification. How flattering to the intellect of sinful men that intellect, intuition, religious consciousness or flashes of insight can determine which is truth and which is error or even myth! How easy it is for the evil heart of unbelief to communicate its bias to the interpretation of Biblical truth! How easy it is for the anti-supernaturalist philosophy of the naturalist to rule out those elements in the Scriptures which contradict their hypothesis! How easy it is for dishonest interpreters of the Scriptures to pervert and distort the meaning of the statements which do not fit into their intellectual system! What crimes are being committed against the Word of God by willful men, dishonest men and men of false piety who do not have the Holy Spirit. No true lover of the Word of God will permit the majesty of that Word to be thus degraded without protest. That false pacifism which refuses to contend for the faith against such foes is nothing less than treason to the Most High! Men who interpret the Word of God without the Spirit of God are the curse of the Christian churches in our day.

Folly of Preferring Creatures to God

Would you not consider a person foolish and absurd who should extravagantly love and prize a drop of stagnant water, and yet view the ocean with indifference or disgust? Or who should constantly grovel in the dust to admire a shining grain of sand yet neglect to admire the sun which caused it to shine? Of what folly and absurdity then are we guilty when we love the imperfectly amiable qualities of our fellow worms or admire the sublimity and beauty of the works of nature, and yet exercise no love to Him to whom they are indebted for all; Him whose glory gilds the heavens and from whom angels derive everything that can excite admiration or love!—E. Payson.

The Growing Sunday School

ALMA L. GILLEO, Editor

Punching Punctuality

By Rev. Clate A. Risley*

No school has as many tardy pupils as the Sunday school. Tardiness in the Sunday school is a constant enemy to progress and efficiency. How can a teacher or superintendent accomplish his purpose when a large per cent of his pupils have not arrived?

Along with the individual problem of tardiness and learning there is the class and departmental problem of interruptions caused by late arrivals.

Many Sunday schools begin with less than half of the morning attendants there on time. Included with the list of late comers are public school teachers, all kinds of school children, parents familiar with the business and industrial world of promptness, all adopting another code for Sunday which is really a code of carelessness.

The more important the engagement, the more careful we are to regard details. No one would think of being late to meet the President or a Governor. Most people do their best to keep the doctor, the dentist and the beautician from waiting. Why should the Lord wait on us Sunday after Sunday? I wonder if it does not resolve itself into a spiritual problem.

Admittedly, there are many things wrong with most of our Sunday schools, but the average Sunday school would improve 100 per cent next Sunday if the teachers and pupils arrived on time.

What is "on time"? That depends on who you are. "On time" for the teacher is certainly earlier than for the pupil. Unless you want a roughhouse, you do not want the pupils there first and then the teachers. Many problems of discipline would just dissolve if teachers and other workers were on time.

The commonly accepted time for teachers to arrive for schools that have a standard is fifteen minutes before the opening assembly begins. If your school begins at 9:45, the teacher should be there at 9:30.

The place to begin to correct a school system where punctuality is lagging is with the teachers. Do not expect your pupils to come on time if the teachers do not.

Coming late becomes a habit. Every church has people that you do not expect until things are half over. Coming late is caught as well as taught. The teacher that comes late tends to teach his pupils to come late. The reverse is also true. We teach so much without ever opening our mouths. We say that we think Sunday school is important or not by the time we arrive. We demonstrate its importance as compared to other things in life by the regularity and punctuality we give it. Our children know Monday's job and school are important because we get up, get at it.

Over and over again, we see evidence that we get places on time if and when we want to. The train does not wait, so we get there. The plane will fly away without us, so we arrive on time. The boss expects us to arrive at work on time, so we often arrive several minutes ahead of time. Why? Because we plan to. Why are we late? Is it because we do not plan?

Of course, there are two sides to the story. The superintendent and the departmental superintendent must be awake to plan and present a worth-while and interesting program. Too many people salve their conscience with, "There's nothing going on, anyway," and unfortunately they are often right.

What about excuses? *"I live a long way off."* Strangely, the people who live the farthest arrive more punctually than the family across the street.

"We pick up some children and they are never ready." They never will be ready as long as they know you will wait for them. Let us apply Monday's business principle. If we are teachers, we need to ask, "Which must I consider, one pupil who always makes me late, or my whole class that needs me there on time?" Be honest.

How can we begin to do something about this nasty problem? Pray for wisdom in every decision. Pray for backbone to make you firm and grace to make you sweet. Do not be afraid to set a standard that has some meaning. Do not be afraid of what people are going to say. Set some goals, and work for accomplishment. The teachers and workers meeting is a good place to begin. Discuss it frankly. A pledge card signed may help.

The right kind of a record system that gives credit for punctuality also is helpful. It has probably helped more Sunday schools with this problem than any one thing. If you have this problem and are not using or acquainted with the six-point record system send to some good Sunday school publishing house for samples.

Another help in getting started to a new way of life at this point is with a Sunday school contest. Then do not give any points to anyone who is late or to anyone if the person he has invited comes late. If you are sweet and strict, you will begin to make people punctuality-conscious.

Begin to do something about this monster now and you will have a better Sunday school tomorrow.—Link.

Your publishing houses, Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa., and William H. Dietz, Inc., 10 South Wabash, Chicago 3, Ill., offer the True-to-the-Bible lessons (International Uniform), the Gospel Light lessons (graded) and the All-Bible Graded Lessons. Write for catalogue listing other supplies and helps.

*General Secretary, National Sunday School Association.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. Jack E. Waite, arrived in New York on April 11 from Indonesia. Mr. Waite went to Indonesia in 1954 and has returned home at this time because of the illness of his son, David, who returned to this country with Mrs. Waite in December, 1954. David was stricken with polio while on the field. Mr. and Mrs. Waite are members of the Gospel Tabernacle of the C. & M. A. in Fouss Mills, Pa.

Rev. and Mrs. T. G. Ziemer arrived in Seattle on April 7 from Thailand. Mr. and Mrs. Ziemer first went to the field in 1932 and are now home for their fourth furlough. Mr. Ziemer is from the Gospel Tabernacle in Toledo, Ohio, and Mrs. Ziemer is a member of the Alliance church in Dallas, Tex.

With the Lord

On March 17, 1956, *Judith Ryan Emary* was called to her heavenly Home but her warm, winsome personality and her triumphant faith in her Lord and Saviour are sweet memories to us. Judith was born June 27, 1926, in Sikasso, French West Africa, where her parents, Rev. and Mrs. C. C. Ryan, were establishing a pioneer station. At the age of six, while attending the Mamou school for missionary children, she gave her heart to the Lord after hearing a message on the second coming of Christ. During her short life that truth was a purifying hope; her favorite hymn was "The Coming of His Feet."

Mrs. Howard Emary

She continued at Mamou with her older sister Alice until 1943 when they entered Westervelt Home and School for Missionary Children and there Judith heard God's call to foreign missionary work. After graduation from high school she attended Geneva College and received a bachelor's degree in Business Administration in 1949. She immediately entered The Missionary Training Institute at Nyack, N. Y. Here she met Mr. Howard Emary and they were married at Nyack just before the return of her parents to Africa in 1951.

Mr. and Mrs. Emary went to Salt Lake City to do home mission work in preparation for their service in Africa. This was a very difficult field but they both showed real faith and zeal in furthering the Lord's work there. Here their daughter, Carol Lynn, was born. In the fall of 1953 they sailed for a year's study in France and arrived in Africa late in 1954, just before her parents returned to America. Alice had preceded her sister to the field and it was very gratifying to the parents to have both of their daughters laboring in the land of their birth. Judith was welcomed by many who remembered her bright girlish smile and laughter.

The Emarys were appointed to the Telekoro Bible School in the African Kissi forest and there she endeared herself to all her fellow missionaries and the native families who attended school. Their second daughter, Amy, was born in 1955, and shortly afterwards Judith suffered weeks of pain and, when taken to the hospital at the coast for an operation, it was found that she had a malignant growth which necessitated their immediate return to America. They arrived in New York on December 19 and soon thereafter the family, with her parents, moved into one of the missionary bungalows at Nyack, where they remained until Judith's homegoing.

Judith entered the New York Hospital for observation and on the afternoon of January 31 the doctor informed her that the medical profession could do nothing more; further treatment and surgery would be of no avail. Prayer was offered by many here in America as well as in the African church, but our Lord who "doeth all things well" called her unto Himself. Our lives have been enriched by having known and loved her. Our heartfelt sympathy and prayers follow the husband and family who remain.

The funeral service was held on Wednesday afternoon, March 21, in Simpson Memorial Church in Nyack, conducted by the pastor, Rev. C. Donald McKaig. Appropriate Scripture portions were read by Rev. G. S. Constance, followed by prayer. The Foreign Secretary, Dr. A. C. Snead, gave a brief resumé of Judith's life and service and Dr. McKaig brought the closing message.—Mrs. R. E. Roseberry.

Miss Ella Morris went to be with the Lord early in the morning of April 3 in the Suppes Memorial Home in Glendale, Calif. She was in her 93rd year. Miss Morris had not been well for some time and the end came during her sleep. A service was held in Glendale on April 3, conducted by Rev. C. H. Erickson, and the body was sent to Stockton, Calif., for interment. Miss Morris was a missionary in India with the Alliance for about five years, having gone to Bombay in 1903. For the past eight years she had resided in the missionary home in Glendale.

Refreshing at Salt Lake City

The Valley Vista Alliance Church of Salt Lake City, Utah, experienced a season of spiritual refreshing during the week of March 4 to 11 as a local radio minister, Rev. Wilbur I. Nelson, ministered the Word. Christians were revived and during the week three adults and five young people professed salvation. The pastor, Mr. Paul Lehmann, writes that the hearts of the people were definitely united as the result of the services. This work was begun four years ago and needs the prayer support of the Alliance Family during its years of pioneer ministry.

Revival at Bend, Oregon

Rev. James Thompson, pastor of the Bend (Ore.) Alliance Church, reports the gracious visitation of the Lord in revival during meetings held in February with the Sutera Twins, of Union, N. J. Night after night capacity crowds attended. Among those seeking the Lord were many young people. Several new families have come into the fellowship of the church since the meetings, the pastor states.

Revival Continues in Western Canada

The Lord continued to honor His Word in the ministry of Rev. Roland M. Gray, of Butler, Pa., as he held meetings in the Alliance Tabernacle at Hanna, Alta., from February 29 to March 11. Writes the pastor, Rev. John Klassen, "From the first meeting the presence of the Lord was felt as the message of the Fourfold Gospel was presented. A total of twenty-four persons came to the altar during the campaign, some for salvation and others to be restored to fellowship." Many also sought God for the infilling of the Holy Spirit and several received physical help in the two healing services held.

Missionary and Revival Services Joined

The Alliance church of Richmond, Calif., closed three weeks of missionary and revival services on March 11, with the largest missionary pledge in the history of the church and the most realistic revival ever experienced by the congregation, reports the pastor, Rev. Lynn W. England. The missionary convention was a time of refreshing as well as information. A 30 per cent increase in the pledge indicates the interest aroused.

Rev. H. P. Rankin began the revival campaign on February 28. God began to work in the opening service and there were people at the altar every night. Believers whose hearts were revived contacted unsaved friends and relatives, many of whom met the Lord. A young lady seeking help for her brother who was dying of cancer was saved; a young couple whose marriage was

(Continued on page 15)

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Ephesians 4:1-13.
DAILY TEXT—"*A perfect man, unto the measure of the stature of the fulness of Christ*" (verse 13).

According to the measure of our salvation will be our influence over others and the tone and temper of our own Christian life. . . . You have heard of the captive of Toulon who bought from a vendor a little bird at a high price and then set it free. The man asked, "How could you be so foolish as to set it free? You must be a rich man." He answered, "No, I am not rich. I gave you all I had for the bird; but I have been a prisoner and have just gained my liberty, and I know what freedom means, and my business is to give to others what is so sweet to me." So if you have tasted that the Lord is gracious, you will be a gracious Christian, not a reflection on the Lord but a reflection of the beauty and grace of the Lord Jesus. —A. B. SIMPSON.

Monday

DAILY READING—John 16:1-13.
DAILY TEXT—"*When he, the Spirit of truth, is come, he will guide you into all truth: . . . he will shew you things to come*" (verse 13).

The coming of the Holy Ghost means a transformed vision. The material things of time and sense recede from view, become obscure and of less importance; we catch the higher vision from the watchtower of God, like Habakkuk when he cried, "I will stand upon my watch, and set me upon the tower, and will watch to see." See what—the depressing things of this world which have no lasting foundation? Oh, no, but the things which are of God, eternal, unchangeable, though invisible to the natural eye. For the Spirit-filled soul even here the spiritual dawn of the eternal morning begins to peep over the horizon of time. With a faraway look he can begin to see the city of God with thrones and mansions, that land of pure delight where the wicked cease from troubling, where sorrow and sighing flee away, where God shall wipe away all tears. —GOSPEL BANNER.

Tuesday

DAILY READING—Psalm 45.
DAILY TEXT—"*The king's daughter is all glorious within*" (verse 13).

Our spiritual Solomon . . . frames her spirit to delight in doing His will and pleasure and take the highest solace in obedience, to enjoy a heavenly freedom, mixed with amiable and joyful reverence. He roots out of her heart all changeable affections and worldly fancies, and hankering longings after the fond fashions of Shechem, and all carnal inclinations to the daughters of Canaan's lineage, and all the beggarly humors of the besotted world, and to pass by with a holy scorn all the pitiful pageantry of this fading and perishing life, and to rise to a mean estimate of the baubles and trifles that enchant a carnal heart. At length she arrives to a noble and generous judgment, counting all but dung and dross that she may win Christ. As her Prince of Life was crucified by the world for her redemption, so she begins to be crucified to it in token of conformity to Him, and at length becomes "all glorious within." —SAMUEL LEE (1676).

Wednesday

DAILY READING—Colossians 3:1-11.
DAILY TEXT—"*Set your affection on things above*" (verse 2).

Look high, O soul! for what is earth but dust,
The fleeting shadow of the better things?
The heavens are thine, if thou wilt use thy wings,
And sighs are songs if thou wilt only trust.

Aim high, O soul! for on the higher forms
Is always room, while lower ranks are filled;
Who climbs the heights finds all earth's noises stilled,
And a sweet calm and light above the storms.

Be high, O soul! scorn what is low and base;
"Child of a King," they call thee; be a king,
And troops of vassals will their tribute bring,
To crown thee heir of glory, child of grace.

—HENRY BURTON.

Thursday

DAILY READING—Exodus 3:13-19.
DAILY TEXT—"*And God said unto Moses, I AM THAT I AM*" (verse 14).

God does not want any further expiation for sin than that which has already been so blessedly accepted. Christ's resurrection is the receipt in full for all the law's just claim upon us; and the Holy Ghost has come down to give us a blank draft upon God's fullness. He writes His name—I AM; and you put in what you want, send it, backed by faith and prayer, and God will honor it. Do you want strength? "I am strength." Do you want salvation? "I am salvation." Do you want peace? "I am that peace." It is all for Jesus, and all for you; for, as it has pleased God that in Christ all fullness should dwell, so He is pleased that of His fullness all we should receive, and grace for grace. There is no fountain on this earth to slack a poor sinner's thirst. If you do not get a drink from the living water you will never be satisfied. All the kingdoms of the earth are vanity and vexation of spirit.—MARCUS RAINSFORD.

Friday

DAILY READING—2 Chronicles 25:14-24.
DAILY TEXT—"*Thine heart lifteth thee up to boast*" (verse 19).

Great success was the ruination of Amaziah, this once good king of Judah. He had been obedient to God regarding compromise with Israel in spite of public opinion (vv. 5-10) and had won a great victory through God's enabling. But alas! the victory spelled final defeat, for it led to idolatry (v. 14), proud arrogance (v. 16), ambition (v. 17), presumption (v. 20) and final judgment (vv. 23, 24). And how many times this sad story of Judah's king could be multiplied in the history of the Church. Some great victory is gained, either as an individual or as a group of individuals, but the triumph proves too much for the spiritual equilibrium of those concerned. The very victory itself may become such an object of gratification that it amounts to idolatry, for honor is taken to oneself instead of given to God, and "self" is put on the throne. From then on the course downward is as easy as that of a snowball rolling downhill and gaining size and momentum with every revolution! The result is inevitable.—PAMEII.

Saturday

DAILY READING—2 Corinthians 9:1-11.
DAILY TEXT—"*God loveth a cheerful giver*" (verse 7).

I have been for fifty years, by God's grace, acting on the principle of Christian giving according to the Scriptures, and I cannot tell you the abundance of spiritual blessing I have received to my own soul through acting thus; that is, seeking to be a cheerful giver; seeking to give as God has been pleased to prosper me. I began when I had comparatively very, very little to spare; but as I gave, God increased my ability to give more and more; until at last God has been pleased, in the riches of His grace, to condescend to use a poor worthless worm like me, and has entrusted me year by year with very large sums to expend. Many beloved saints are depriving themselves of wondrous spiritual blessing by not giving as stewards what is entrusted to them.—GEORGE MÜLLER.

A Look at the Lesson

By REV. DON J. KENYON

For May 6, 1956

The Conversion of Saul

Acts 9:1-6, 10-19a

GOLDEN TEXT—*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."*—John 15:16.

DEVOTIONAL READING—Acts 9:26-31.

Introduction

Church history now centers in the activity of its most illustrious character. The conversion of Saul of Tarsus remains the greatest spiritual miracle of the age. If enemies of the cross could account for the existence of Paul apart from Calvary, they could by the same token completely undermine the position and hope of the Church. Our lesson for this week tells of that miracle of regeneration that transformed him into a militant servant of Christ. Saul of Tarsus was the type of person that could never have been reached without a supernatural revelation. He was blinded by his religious zeal for God and Israel. Once he was convinced of the identity of Jesus, his heart was set afire with holy zeal for Christ and His Church. Here indeed was a "vessel of election" (9:15, marg.).

I. A Servant Is Born (Acts 9:1-6)

(1) *Yet breathing.* There is no inkling given as to the birthplace of this bitterness. It is quite likely that this indignation smoldered in the breast of Saul long before it broke out into flame. The apology of Stephen had probably confounded this keen-minded Pharisee (6:10) and now he was making a full compensation for his inward frustration. A man of his intelligence should have known that threatening and violence could never stamp out this passionate and powerful band of witnesses. The triumph of Stephen should have told him that. It seems that Saul was beyond the place of clear thinking.

(2) *Letters to Damascus.* The high priest who had been active in the persecution of the Church was delighted to gain this zealous new recruit in the campaign against "the way." (See 4:6, ff.) It is interesting to note that the religious and legal authority of the high priest extended to these other provinces. The religious authority of Israel was its highest authority no matter where its people resided. Thus these heretic believers in this new sect could be arrested as Jewish lawbreakers.

(3) *As he journeyed.* We are amazed at the speed with which Luke develops the narrative and the few words with which he describes this tremendously important event. The time element of the account is subordinated to the one great fact of Paul's conversion.

(4) *Suddenly.* The divine device of suddenness is often mentioned in the Scriptures. Judgment falls swiftly when the cup of God's wrath is filled; grace is revealed only after judgment has done its work.

(5) *A light from heaven.* We learn from Paul's testimony in Acts 22:6 that this light shone at high noon. The noonday brightness of the sun in tropical areas is dazzling; this light outshone the sun.

(6) *Fell to the earth.* This is the usual reaction to an appearance of Deity. Physical eyes can never behold the glory of God.

(7) *Saul, Saul.* The Lord knew Saul by his name but Saul did not truly know Him (v. 5). Saul was indicted as a persecutor of Jesus. The Church is the Body of Christ. He is inseparably identified with His people. He suffers with us (Heb. 4:15) by virtue of the fact that we are of Him and in Him.

(8) *Hard for thee.* This statement manifested the real inward condition of the man. Christ, the Searcher of hearts, unveiled the true motivation of this persecutor. He was under the conviction of the Holy Ghost. People will do some very strange things when they are running away from God. This is an instance of the pursuit of a pursuer.

(9) *What wilt thou . . . ?*—an appropriate expression of submission and surrender. Paul did not have to surrender in stages. He surrendered all at once. This comprises a sufficient answer to any who would question the unusual arrest of this slave of Christ. The sovereign God does not override the will of man but His method is stringent enough to bring the volition to His terms. Saul surrendered his will—willingly!

(10) *It shall be told thee.* From this point on Paul became the "slave of Jesus Christ" and took orders from the Lord of the Damascus Road. His testimony: "I was not disobedient unto the heavenly vision."

II. A Servant Is Commissioned (Acts 9: 10-19a)

(1) *Ananias,* a disciple and therefore already at the command of His Lord. This man is a good symbol of cautious obedience. After making sure that he was to go, he went. True obedience is not reckless. If God sends a man, there is nothing reckless about his journey.

(2) *He prayeth.* Whatever status Paul may have attained in the sphere of God's grace, he was now praying rather than persecuting. A desperate man does not need to be taught how to pray. Prayer to him is as natural as breathing. Paul was now seeing visions rather than chasing Christians. These radical changes in the course of a few hours certainly manifested the power of his arrest. Just as soon as Paul knew that Jesus and the Lord were One, he stopped fighting Him and started serving Him.

(3) *Ananias answered.* This man was on good speaking terms with his Lord. Consequently he was able to clarify his orders and make sure his directives were straight. It seems to us almost naïve that he informed the Lord of the dangerous spirit of Saul, the persecutor. It was too much for Ananias to comprehend all at once that God had preceded him in this mission of commission. Once he was quite sure, there was no hesitancy.

(4) *He is a chosen vessel:* "A vessel of election" (Greek), an instrument of God's choice. God announced to His messenger, Ananias, the future ministry He had planned for this captive at Damascus. (a) He was to be a bearer of the Lord's name; (b) he was to be a great sufferer for the name's sake. To bear His name and suffer for His name's sake —what a calling!

(5) *Lord, even Jesus.* The Lord Jesus of the vision became the Lord Jesus of the commission. Saul was never left in any doubt as to the identity of the One from whom he received grace and apostleship.

(6) *Filled with the Holy Ghost,* always the indispensable requisite for fulfilling any divine commission.

(7) *Received sight . . . baptized.* The order is quite unique. He was filled with the Spirit, healed of blindness and then baptized. Some would quibble about the unorthodoxy of the order but God does not stereotype His procedures; that is the procedure of men.

(8) *Received meat . . . strengthened.* His last thought was for physical gratification. Appetite returns after the spiritual complexities are resolved.

Missionary Treasury

March, 1956

General Fund	$258,259.81
Designated Specials	29,344.67

The increase in income in 1956 is a matter of great rejoicing for it indicates the support of the people and the approval of God for the missionary advance planned for 102 new missionaries in 1956.

Gifts for the month of March are covered by our receipts Nos. 3254 to 4771 and 222 to 309. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 12)

reaking up opened their hearts to the ord. The pastor and the evangelist ithfully followed up the new converts nd also prayed for many in the hos- itals. Many testimonies of healing ere heard as the message of Christ r the body was preached and believ- g prayer was offered for the sick.

Vorld Missions in Oakland's Neighborhood Church

The Cathedral of Tomorrow," The eighborhood Church of The Christian nd Missionary Alliance, Oakland, alif., recently closed its World Mis- ons Week with a pledge of $52,098 r the coming year. The main speaker the week was Dr. Harry L. Turner, resident of The Christian and Mis- onary Alliance, with several mission- ies also bringing up-to-date reports nd messages from the foreign fields. he climax of the conference came on ne closing night, when the platform as crowded by young people dedicat- ng their lives to the Lord Jesus Christ r the purpose of carrying the gospel round the world. Rev. Jacob Bellig the pastor of this growing church.

hio Youth Leaders Convene

he first youth leaders institute of the Northwestern Ohio AYF rally zone as held in the Gospel Tabernacle, oledo, Ohio, on March 9 and 10. peakers for the occasion were Rev. eldon Blackford, National Youth ecretary, and Rev. Russell Churchill, outh secretary of the Central District. ll young people of the rally section ere invited to the Friday night ses- on. On Saturday four sessions especial- for the leaders of local AYF groups nd the pastors were held. The two- ay conference was followed by serv- es in each of the rally zone churches ith Mr. Blackford speaking. Reports ave been received as to the value of ese services, as well as of the in- piration and help received through- ut the whole program.

hio Ladies Hold Spring Rally

lore than one hundred ladies repre- enting the prayer groups of the thir- en churches of the Central Ohio area et on March 22 in Orrville, Ohio. Irs. M. Nussbaum welcomed the dele- ates and special music was provided y Mrs. W. H. Eby, Miss Laura Leh- an, Joan Nussbaum and Mrs. Don haffer, all of Orrville.

A burden of prayer prevailed through- ut the day, particularly during the issionary prayer period conducted by Irs. D. E. Walborn, missionary to ongo. Mrs. Walborn also brought a stirring missionary challenge from Romans 5:1 and 2, speaking on: "Looking back; looking about; rejoicing in the wonders and grace of God." Her afternoon message was based on John 10:11-18. Other missionaries who were present and participated were Mrs. George Dockter and Miss Marian Bucher, of Ecuador, and Miss Esther Kuhn, of French West Africa.

This Week's Cover

he small kingdom of Laos, Indo-China, entirely Buddhist except for the tribes- eople and a comparatively few Christians. ur cover shows Sangkharat Khoulakham, e chief priest of Vientiane, with his aides.

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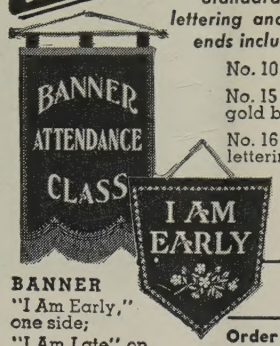

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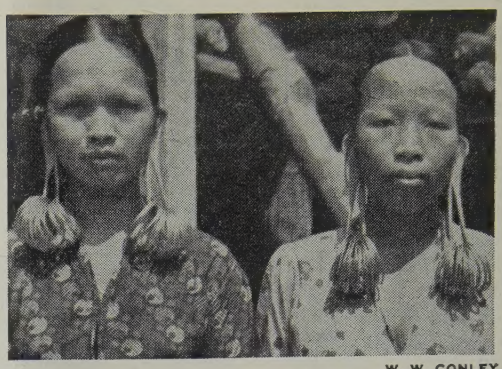
Dyaks Eager for the Gospel



W. W. CONLEY

Dyak women of Indonesia

DYAKS of the Kayan River area are estimated to number about 16,000. Two churches have been established in the lower part of this river valley and from them the gospel is sounding forth. But 95 per cent of the people are still unreached.

The Kayan Dyaks are said to be the most backward people of West Kalimantan. They have resisted the government's endeavors to provide education for them and have rejected all opportunities given them for advancement. Only 2 per cent of them are literate.

Head-hunting is outlawed by the government but the Dyaks still believe in their old customs. When a Dyak dies it is thought necessary to provide him a servant in the next life and formerly his fellow tribesmen would capture and behead a man from a neighboring tribe to satisfy this need. They now substitute a carved wooden head for a human one at the foot of the long poles which support a coffin with its ornate shelter. An animal head is now also used sometimes in place of a human head. Sacrifices of food at the base of these scaffolds, eighteen feet high, still are a part of the funeral rites.

Rice harvests are usually poor, and superstitions are a serious interference to proper cultivation of crops. If someone dies an entire village ceases work at least four days. The sight of a certain type of bird or the sound of its chatter will send Dyaks hurrying home from the fields no matter how much the rice needs attention. Frequent sacrifices to demons and to the birds drain their meager supply of food.

A missionary and an ordained national pastor on a visit to villages in the upper Kayan valley made contact with two elderly district heads of twenty-three villages as well as many village chiefs. Their interest in the gospel was remarkably keen. On a second visit a district head called a number of chiefs together to question the visitors closely. Several hours were spent in explaining the meaning of salvation. Their answer was, "We want to believe. We want a teacher."

The opening of this region is an answer to prayer. A people called out and united in the Spirit of Christ is the object now upon which our intercession should be concentrated.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada